

Pam
Af. Congo

Jan 21 1946

100

OUR WORK



IN CONGO

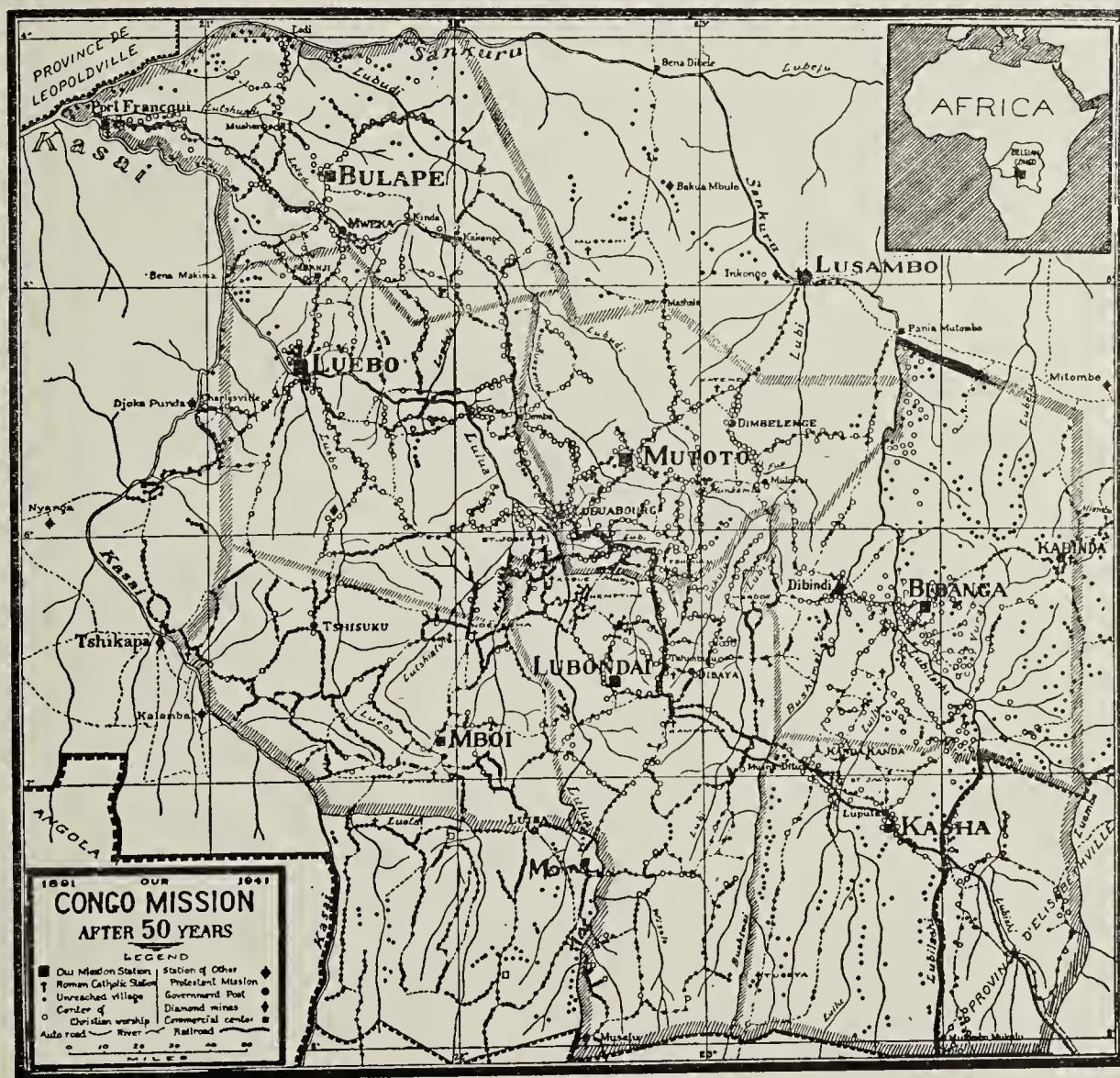
A Symposium

Pres. Church U.S.

Our Work



OUR WORK IN CONGO



PRESBYTERIAN CHURCH IN THE UNITED STATES
 EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
 EDUCATIONAL DEPARTMENT
 P. O. BOX 330 NASHVILLE 1, TENNESSEE

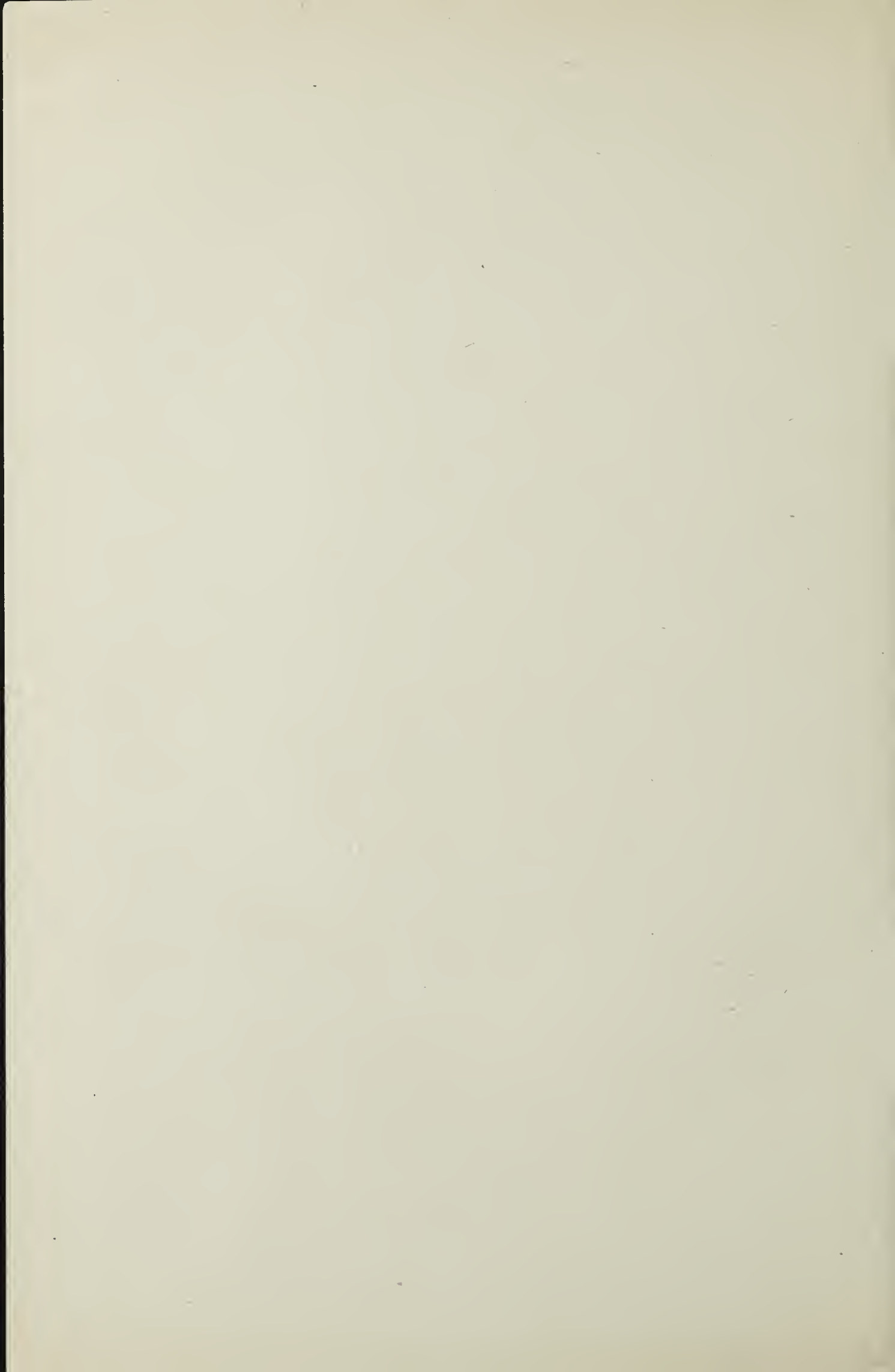


CONTENTS

OUR WORK IN CONGO

A Symposium

1. Beginnings Page 5
(Jubilee Assembly Report)
2. Building a Church Page 14
By Rev. James W. Allen, D.D.
3. A Medical Tour Page 21
By Miss Blanche Sawyer, R.N.
4. Teaching Them Page 27
By Mr. and Mrs. Ira M. Moore
5. Tomorrow Page 32
By William Rule, M.D.



Chapter I

BEGINNINGS

Adapted From the 1936 Annual Report to the Jubilee General Assembly
(Revised Statistics Are for 1944)

An outline of the history of the Congo Mission demonstrates the Divine Providence which has watched over the progress of this Mission from the time it was conceived in the hearts of Presbyterian leaders to the present. Its fame has now spread far beyond the confines of our own denomination.

The idea of our Congo work had its inception in the mind of Dr. John Leighton Wilson, first Secretary of Foreign Missions in the Presbyterian Church, U. S., himself a former missionary on the west coast of Africa under the Foreign Mission Board of the undivided Presbyterian Church. The purpose to establish it took final and definite shape in the General Assembly of 1889. When one looks back over the years of feeble beginnings and tragic disaster, when Africa, true to its then reputed character as the "white man's grave," took toll in the lives of its pioneer missionary founders, and traces the line of progress to the present day when 1,311 native heralds of the Gospel are holding the light of Christianity in those villages that once knew only the densest darkness of paganism, slavery, cannibal raids, war and bloodshed, he can assign no other cause for the present widespread influence of the Christian Gospel in our section of Africa save the direct leadership of God.

Our Church was led to this great undertaking at a time when the United States was just emerging from that tragic period of reconstruction that has been designated as the "Age of Hate." That it should turn its attention to the ancestral home of millions of emancipated slaves and provide for the use of Negro missionaries along with white missionaries in prosecution of the task, again proves the efficacy of that "Tree whose leaf shall be for the healing of the nations." So far as we can learn ours was the first Church to have a mission station in Africa manned entirely by colored missionaries; but at Ibanche there was founded just such a station in 1897.

The Pathfinders

In response to the call for missionaries by the Assembly of 1889, Samuel Norvell Lapsley, a young white man from Alabama, and William H. Sheppard, a young Negro man from Virginia, educated at Stillman Institute in Alabama, set sail in February, 1890, as the pioneers of this Mission. Lapsley, student and scholar, from a home of culture that has furnished several prominent leaders in both Church and State, naturally took the lead. But in his letters written back to the home folk from Africa, one notes the many marks of deference to his Negro companion, and feels the strong tie of love between the two. Though Lapsley was

given but two years to complete his life's work in Africa, he laid such foundations that the subsequent history of the Mission shows him to have been a man sent by the Lord for one special task. His native name, Mutombo Nshila, Path Finder, was most appropriate, for he found a pathway into heathen hearts and blazed a trail that has never been closed.

Sheppard, intrepid and fearless, never hesitating when duty lay in the path of peril, holding alone the post at Luebo when the news of the death of his friend reached him from far-away Matadi, was another man chosen by God. During his first furlough, holding white audiences spell-bound with his oratory for two hours at a time, he focussed the attention of the Church on the young Mission in Congo, and attracted other missionaries into the work. In these two men our Church was fortunate. They laid firm foundations, established those friendly contacts with the missionaries of other Boards which have ripened into a strong Christian unity; and, best of all, they led us to a land that was ripe for the Gospel seed.

Providentially, our missionaries were turned from their first purpose to establish a mission near the junction of the Kwilu and Kwango rivers, and finally determined to go to the head of navigation on the Kasai River. Through Dr. George Grenfell, one of the greatest of African explorers, and by his contacts with friendly Belgian officials in the Congo, Lapsley was possessed of such information that he was enabled to write his brother,—“Why go so far? Why not stop at the mouth of the Kwango, for instance? The only reason is that, so far as we can see, the finest and future dominant Kasai tribes are the allied Bakuba, Bashilange, and Baluba living in and near the ellipse, and enclosed by the Sankuru, Lubi, and Zambesi divides.”

That adventure of faith on the part of Lapsley and Sheppard, guided as they were by the Holy Spirit, leading them to found a mission at a point seven or eight hundred miles from the then only existing base of foreign supplies—had remarkable consequences in the years to follow. The entrance of our Mission into this virgin territory, and among a people who were prepared for the Gospel seed, prepared the way for other missionary societies, until now a group of Protestant mission stations occupy most of the country included in the “ellipse, and enclosed by the Sankuru, Lubi, and Zambesi divides.” The Baluba and “Bashilange” (whom we know as the Lulua) have proved the dominant tribes. They have given their language and native culture to a native population of nearly two million, and these two races, together with the Bakuba tribes in Lukengu's kingdom, are within the sphere of evangelization of our Presbyterian Mission. At the time Lapsley and Sheppard arrived at Luebo, no missionary, Protestant or Catholic, had occupied that place, and Luebo itself had only recently been occupied by white men.

A Corn of Wheat

The location of the Mission was the practical completion of Lapsley's life in Africa. The usual complications pertaining to Protestant concessions having arisen, he left Sheppard in charge of the small beginnings and descended the rivers on the long, wearisome journey to the

capital at Boma. Having concluded satisfactorily his negotiations with the Governor General, his face turned again toward Luebo; he reached Matadi only to succumb to a violent attack of fever. A letter from Rev. Holman Bentley of the English Baptist Mission carried the official news of his death, and expressed the hope that "the Southern Presbyterians will support earnestly and vigorously this mission to the Kasai, and be in no way discouraged by this terrible loss."

That hope and prayer was abundantly realized. There was an immediate offer of young life to fill the gap. In the first decade some fine missionaries were sent to the field. Among them we must note Maria Fearing, Negro matron at Stillman Institute in Tuscaloosa, who, when refused appointment because of her age, sold her property and was sent at her own expense to Luebo, where she did a noble work among the women and girls until her health compelled her return to America; Dr. DeWitt C. Snyder, a man who knew more than his share of the sufferings of Africa, laboring for ten more years at Luebo, and building still stronger foundations; and Dr. William M. Morrison, one of the greatest missionaries with whom the Presbyterian Church in the United States has been honored.

To Dr. Morrison, more than to any other, the Mission owes its sustained life after the death of Samuel Lapsley. It was he who reduced the language of the Baluba and Lulua peoples to a comprehensive grammar that has guided the missionaries ever since in their study of the language, a classic among Bantu grammars; and it was he who gave the natives their first connected Bible portions, as well as their first literature. It was largely due to his effort and to the unprecedented influx of these Baluba and Lulua people into the Luebo region, as they were pushed by warring cannibal tribes nearer to the posts of the governing white race, that our missionaries enjoyed the larger opportunities among these more responsive natives instead of concentrating their efforts on the less promising Bakete.

Laying the Foundations

The work among the Bakete and Bakuba people, subjects of the King Lukengu, occupied the early attention of the missionaries. Their work has never been abandoned, although most of our main stations and outposts are among the Baluba and Lulua. Ibanche, opened in 1897 by Dr. Morrison on the fringes of the Bakuba Kingdom, because of the opposition of the king to further penetration into his realm, was occupied later by several families of Negro missionaries, including Dr. and Mrs. Sheppard, Rev. and Mrs. A. L. Edmiston, Rev. J. E. Phipps, and Rev. and Mrs. A. A. Rochester and others. Ibanche, however, was later abandoned in favor of the station at Bulape, founded nearer the heart of the Bakuba country in 1915 by Rev. H. M. Washburn, the older station now being a sub-station of Luebo. Many are the vicissitudes through which the work among the Bakuba and Bakete has passed. Our missionaries have persisted in the face of much opposition, and even danger, to win these conservative people to the Gospel. Great progress has been made. One hundred and thirty-six regular outposts are manned by 136 teacher-evangelists, with 147 places of regular worship, with

144 volunteer workers among the natives, and one of the outstanding medical centers of the Mission.

With regard to the Baluba race, certain statements should be made about these remarkable people. Sometimes spoken of as a "slave race," their high qualities of intelligence often overlooked by foreigners because of their forwardness, they are a people of industrious habits, because of which they are drafted in large numbers for the work in the mines, on the railways, as chauffeurs, and on agricultural projects. They are an agricultural people, cultivating large fields of corn, manioc, sweet potatoes, and other native produce. As for being a slave race, it has been a case of "captives leading captivity captive," for they now largely dominate the urban centers of the white men. They have furnished Christian leaders for the very people who once enslaved them, and wherever they are distributed, the missionary finds either the nucleus of a Christian work, or a ready hearing for his message. Their language, known as the Tshiluba, is one of the four *linguae francae* chosen by the Belgian Government as the media of speech in the Belgian Congo. It furnishes a vehicle for the spread of the Bible and Christian literature among an estimated population of three million natives. Literature from the Leighton Wilson Press at Luebo is used by several other missionary societies adjacent to our own.

Difficulties

The year 1904 was notably a year of disaster. The small river steamer known as the "*First Samuel N. Lapsley*," a vitally necessary means of transportation for missionaries and supplies between Leopoldville and Luebo, overturned in the strong current of the Kasai River, with the loss of Rev. Henry Slaymaker, who was coming to Congo with Rev. Motte Martin, both as new missionaries. A score of the native crew were also drowned. Dr. Martin escaped miraculously, and lives today, a highly honored member of the Mission. The old "Lapsley" was soon replaced by a splendid steamer, which did yeoman service until 1933, when improved river transportation and the building of the Kasai-Katanga Railway made her no longer necessary.

A second disaster of 1904 was the burning of Ibanche Station by the people of King Lukengu, incensed because of the imprisonment of their king by the Belgian officer at Luebo. Though the sentence against the king was just, the Bakuba determined to rid their country of the foreigner. The missionaries at Ibanche were forced to beat a hasty retreat to Luebo, which friendly Baluba and Lulua natives helped to hold against the Bakete and Bakuba raiders until the arrival of government soldiers. Later the government forced the Bakuba to rebuild the station, and a more beautiful Ibanche arose out of the ashes of the old one.

The Broadening Work

The year 1910 marks the beginning of a period of expansion that continues to the present day. In that year a visit to the field was made by Dr. Jas. O. Reavis, one of the secretaries of the Executive Committee of Foreign Missions, Mrs. Reavis accompanying him. On his return Dr.

Reavis stirred the Church to its depths with his report of the wonderful opportunities in the Congo. Several volunteers were sent. Many others were added during the furlough of Dr. Motte Martin, through his eloquent plea for Africa. By the end of the year 1912 the force on the field was actually doubled. The present missionary force numbers 81, with three teachers in the Central School for Missionaries' Children at Lubondai.

With an increase in missionaries, new stations were founded. The Mission now reaches over an area stretching from the Sankuru River on the north to a point beyond the seventh parallel on the south, a distance of more than 300 miles in a straight line, and from a few miles beyond Luebo on the west to another point about 300 miles distant in a straight line on the east, roughly speaking, an area of about 90,000 square miles.

Mutoto Station was founded in 1910. Located 160 miles from Luebo Station on one of the main automobile routes, it is the site of the Morrison Bible School for training the evangelists of the entire Mission. There is also a large educational work for others besides evangelists. In 1944 it reported a total missionary enrollment of 15, a corps of 215 native workers in 231 outposts, with 29,666 baptized communicants, and more than 11,030 pupils in all its schools (local and out-station).

Luebo Station is the center of the business administration of the Mission; the site of the John Leighton Wilson Press, issuing thousands of native books each year, and a small monthly journal in the native language going to something like 2,000 natives; with approximately 57,776 baptized adults, 296 outposts manned by over 400 native workers, paid and volunteer. The missionary force enrolled numbers 19. The town of Luebo itself, with approximately 25,000 natives living within the native community limits, presents a wonderful evangelistic field.

Lusambo Station, opened in 1913 as a joint transport station for the Presbyterian and Methodist (South) Missions, was transferred to the Plymouth Brethren Mission in 1927, when it was found no longer necessary to maintain it as a center of transportation.

Bibanga Station, opened in 1917 in the heart of the Baluba country, and 150 miles from Mutoto, in less than twenty years after its occupation, reports 240 outposts manned by a total of 231 native Christian workers, with nearly 5,677 baptized communicants added to the Church. More than 6,000 pupils attend its local and outstation schools. It is the site of one of the most unique pieces of philanthropy in Congo, reaching a leper colony of several hundred, with an added number of families belonging to these lepers. About 1935 they opened an evangelistic center at a point near the railway town of Luputa, 110 miles from Bibanga. Dr. and Mrs. McKee resided at this center and inaugurated a work among a native people known as the Bena Kanyoka.

Lubondai was opened in 1924 in the territory of the Lulua people to the southeast, working also among the "South Bakete." There are eight missionaries and a force of native Christian workers numbering 157, including volunteers as well as paid workers, with 92 outstations. It is the site, also, of the well-equipped and beautifully appointed Central School for Missionaries' Children, made possible by the Birthday Offer-

ing of the Woman's Auxiliary. Forty-six missionary children are receiving their primary, intermediate, and part of their high school education in this school. Three teachers are giving their time to this important work.

Bulape Station, opened in March, 1915, is situated 60 miles north and slightly east of Luebo. It is in the geographical center of the Bakuba Kingdom, and but 25 miles from Mushenge, the capital of that Kingdom. There is now a motor road connecting the station with the capital and also with Luebo, our river port. Located on a high mountain, it commands the view in every direction for miles over the jungles, for it is in the jungle country. The station itself has more than five hundred towering palm trees, among which the homes of eleven missionaries and other buildings are nestled. As the elevation is high, though it is the nearest of all the stations of our Mission to the equator, the nights are always cool and each home has been fitted with a fireplace, in which one will see a fire lighted about twice a week. It is the only station giving attention to the evangelization of the thirteen subject tribes of the Bakuba Kingdom with the exception of one of these tribes at present under the charge of Luebo. It is necessary to use two distinct languages in reaching these people. The name, Bulape, was that of Mrs. Rochester, who worked in this same country at Ibanche for years and endeared herself to these people.

Our work is represented here by a busy dispensary where more than twenty thousand different patients are treated each year; by a boys' boarding school and a Girls' Home, and by the Bulape Bible School, where the evangelists for the Bakuba Kingdom are trained. This is necessary, as the language and customs are so different that it is better to run a separate school than send the boys to the Morrison Bible School at Mutoto. A wide educational and evangelistic work is carried on from this center, with 262 outstations, 310 native workers, with nearly 6,000 pupils attending the schools, and a total Christian constituency of 8,755; a Sunday School enrollment of 10,431; also the work of translation of the Bible and needed school books into the Bakuba language. Our boarding school students are taught agriculture by raising, on the large plantation, all of the grain and vegetable products used in the boarding department.

Kasha, opened in February, 1935, is located in the heart of the country of the Kanyoka people, about 100 miles south of Bibanga, and serves not only the Kanyoka people, but also the Shankadi people who are the older part of the Baluba tribe. The people are decidedly docile, responsive and intelligent, and already some seventy outstations have been manned, largely by voluntary native workers. Seventy day schools have been established to which 1,398 boys and girls, young men and women, from surrounding villages come for instruction. Seventy out-stations are manned by 69 native workers and attended by over four thousand communicants.

Mboi, opened in 1937, is 153 miles southeast from Luebo, and less than 100 miles southwest from Lubondai. More than 30 outstations were taken over from Lubondai and Luebo stations, and 22 additional outstations have been added. There are 43 native workers attached

to this field, with a total Christian constituency of 998. The school has an enrollment of 808 with 127 teachers.

Moma is the newest station and was opened in 1942 when it was given to our Belgian Congo Mission by the Colonial Government, fully equipped, having been abandoned by another Mission whose work was closed at the Government's order. We have two foreign workers on this station; 46 outstations and 46 native workers, with a total Christian constituency of 1,601, 46 Sunday Schools with an enrollment of 1,062, 1,538 pupils enrolled in the day schools, with 49 teachers.

Fruits

There has been distinctive progress at all these stations. Summarizing the results, nearly one thousand native villages are now occupied by teacher-evangelists. A Sunday School enrollment of over 47,134 was reported in 1944, while the total Christian constituency was 122,039, over 60,000 of these being full members in the Church. Thirty-six thousand two hundred and eighty-six pupils are now enrolled in the 1,038 bush schools. The Mission has increased its output of native literature until it can no longer be included among those missions in Africa "whose entire literary output can be done up in an ordinary pocket handkerchief." The entire Bible for some years has been in the hands of the native people. Bible commentaries covering the entire New Testament and most of the Old are being used by students in the Morrison Bible School, as well as by the native preachers. Responding to the demand for more advanced curricula in the primary and intermediate schools, new text-books have appeared. The day schools have been conformed to the educational program of the Belgian Government, which happily places no restrictions whatever on the teaching of religion in the schools. All our schools are evangelistic in aim and purpose, with carefully prepared Bible courses in every grade. The Morrison Bible School, founded at Luebo and beginning with a class of twelve young man, was moved to Mutoto in 1918. This institution in 1930 was training 250 men, more than 200 women, and several hundred of their children were also enrolled in the primary and intermediate schools.

The physical equipment of the Mission has also expanded as the imperative demands in the educational, evangelistic, and medical departments made it necessary. Most of our eight stations are now equipped with brick residences for the missionaries, greatly improving the conditions of health and the efficiency of the force. Brick dormitories for the boys in the Boys' Homes are found on most of the stations; and the Girls' Homes which have already been erected on five stations out of funds provided by the Birthday Gift of the Woman's Auxiliary, are as fine as any similar institutions in the Congo. There are now five well-equipped hospitals on the Mission, but with only two doctors and seven nurses in charge of a really tremendous medical work.

Fellowship in the Task

One unique feature of the history of this Mission concerns its relation to younger missionary societies now sharing in the evangelization

of the area watered by the Sankuru, Lulua, and Kasai rivers. The ties of Christian brotherhood uniting us in a peculiar way to other Protestant missions in Congo have enabled us to draw denominational lines as thinly as possible, and most of these Missions, decidedly conservative in their theological beliefs, have now assisted in the formation of the Church of Christ in Congo. Thus we have the unique and beautiful picture of the Presbyterian Mission sharing not only its large evangelistic territory, too great for our one Mission, with adjacent missionary societies, but native teachers and preachers, its Bible, and other Christian literature. The Congo Inland Mission (Mennonite Brethren), beginning its work in 1912, took over a large slice of the section west of Luebo and lying in the valley of the upper Kasai, together with some of our teacher-evangelists, and profits by the products of the John Leighton Wilson Press at Luebo. The Westcott Brethren (Plymouth Brethren) occupy Lusambo Station, as already mentioned, and many of the native Christians at this place, having been baptized on the Presbyterian Mission, were turned over to them. But the classic example of such missionary cooperation, that which has received the widest publicity in the home churches, was furnished American Christendom when the Southern Methodists came to Belgian Congo at the invitation of our Executive Committee and occupied the region to the north of our Mission area among the Batetela people. During the first few years of the Mission native evangelists from the Presbyterian Mission were used in their work. To the present day these two Missions continue to work together in the bonds of Christian fellowship.

The Lessons Learned

Turning to the lessons learned during the years, now more than a half-century, we place as foremost the lesson of utter dependency upon God. In the first fifteen years the very life of the Mission was threatened. The environment under which our missionaries were forced to live, the warlike conditions among the native peoples, and the great distances in time and mileage from their base of supplies, imperilled their health and existence. Our Mission is not a martyr mission in the same sense as Swedish and two Baptist missions in Lower Congo, who lost more than fifty per cent of their missionaries by death during their first decade, but it, too, suffered its tragedies in the loss of Lapsley, Mrs. Adamson, Mrs. Snyder, Dr. and Mrs. Morrison, Mrs. Rochester, and many others. In the earlier years before the railway and the automobile, the wearisome travel by hammock, the impossibility of quick replenishment of necessary supplies, and the utterly unhygienic living conditions, sapped the vitality of the missionary force and sent many of them home on a permanent furlough. The physical equipment of the entire Mission was hardly more than a set of "wattle-and-daub" buildings. Yet during those years of constant depletion in personnel and inadequacy of material instruments, the hand of God protected and guided, directing a steady progress toward the present day. As we have found by experience that God is for us, we face the future with the question, "Who, therefore, can be against us?"

A second lesson is that the native Christian leaders are worthy of our confidence, and the Mission must place more and more dependence upon them as a source of Christian leadership in any advance. Our hearts have often been wrung at their failing, yet no church in existence has been without just such experiences, and the pathway to the goal of a self-supporting and self-propagating church is bound to be strewn with wreckage. Perhaps, more than any other foreign missionary, the missionary to Africa needs to adopt Paul's attitude toward the Galatian Christians: "My little children, of whom I am again in travail until Christ be formed in you." The African has his "precious things" to help fill the Kingdom of God with glory (Haggai 2:7); it is for us to help him bring them out of his mines. The formation of a fully organized and self-supporting Church of Christ in Congo will necessarily be a long and painful process, but we have reached the first rung on a long ladder.

A third lesson lies in the happier relations that now exist between our Mission and the Colonial Government under which we work. Whatever one may say of the past, he must give full recognition of the truth in Dr. John R. Mott's statement that "The Belgian Colonial Government may be bracketed with the best." It is very doubtful if our Mission would be so well off under any other European power as we are today under Belgium. Relations have been strained in the past, but largely because of the fact that conditions in the Belgian Congo have been largely controlled by an ecclesiastic-political alliance. The Pope, in selecting this portion of Central Africa as the great opportunity of the Roman Catholic Church to recoup its losses in other parts of the world, has brought about a situation that was embarrassing to higher Belgian officials, that drained as far as it possibly could exorbitant subsidies for educational and evangelistic work from already depleted financial resources. Literally hundreds of priests have been sent to the Congo under the guise of educational and civilizing agents, their expenses drawing largely on Government funds. Persecutions of Protestant adepts within the comparatively recent past compelled a final appeal on the part of the Congo Protestant Council for redress on the part of the Colonial Ministry, and though this appeal seemingly met with a decidedly cold reception, persecution has subsided to the vanishing point, at least in our part of the Congo; and, if we do not meet with as much favor as Roman Catholics, we at least have justice, which is more to be desired. But the point of the lesson is this—no missionary need turn his face to Congo without determining to be a diplomat as well as missionary, and to exercise the utmost sympathy not only towards the best in the native culture, but a careful appreciation of the higher culture of his European hosts.

The fourth and last lesson is an age-old lesson, but the ravages of time can never make it outworn. In a time of needed advance, we need the same consolation that was given the Old Testament Church in its time of reconstruction: "Not by might, nor by an army (of men), but by My Spirit, saith the Lord of Hosts."

Chapter II

BUILDING A CHURCH

By REV. JAMES W. ALLEN, D.D.*

Slightly more than fifty years ago it was possible to travel through our territory in the Belgian Congo, and not hear the name of Jesus spoken, nor hear a voice lifted to Him in thanksgiving, nor hear a hymn of praise.

Only the beat of the medicine drum through day and night, or the throb of the dance in the moonlight, or the wail of the mourners over the dead and the dying,—a wail that knew no answer from a people without hope and without God.

But today God is known there. A traveler will find in hundreds of villages the open Bible on the pulpit and in the home, and native preachers telling the people of the love of God and of salvation through the blood of Christ. The people sing the same hymns that are loved and sung in churches in this country. They pray to the same God we love and trust. And daily, at sunrise, may be seen small bands of Christians meeting to pray, to hear the Word, and to sing hymns of praise to Christ, before they go out to face anew the heathenism that surrounds them.

In these slightly more than fifty years, thousands have come to know the Saviour and He has become the Lord of their lives. They have come to rejoice in His Holy Word. They who sat in darkness have come to know the Light. Men matured in heathenism have stepped forth in a single generation into the Gospel ministry able to baptize and to administer the Holy Communion to their brethren in Christ. Last year 3,389 were brought into the Church on profession of faith. The Christian constituency now far exceeds fifty thousand baptized souls. Their faith is strong and unwavering, though temptations abound. The Church is planted in the Congo. But the field there is still white to the harvest. There are ever multiplying centers where the Gospel must be carried to radiate its Light into darkness so dense that it can be felt. The task still lies ahead of us.

It has been worth while to give and to go to the work in Africa whatever the cost; it has been worth it. The cost of the World War is beyond the conception of the human brain, so vast the amount, but if we accept the estimate of our Lord, the soul of the most miserable heathen in the Congo is of more value than the cost of a world war. They cannot be redeemed with corruptible things, as silver and gold, but only with the precious blood of Christ. And as their voices are now heard in song and praise, one realizes over and over again that all of us, out of every kindred, and tongue, and people, and nation, are all one in Him.

Here is a sample, one of our jewels. His name was Katshunga. He said that he came as a slave in his mother's arms to the great Bakaba Kingdom and that

*Missionary in Bulape, Congo Belge.

they were sold to some people of the Bashoba tribe who were subjects of King Lukenga.

As he grew older this bright boy was taken to the court of the king and became a slave of the royal family. Even though a slave he became a powerful man in the kingdom and was given wives and wealth and authority. He was sent out through the land to enforce the words of the sovereign. As he became powerful he became cruel and his name grew to be so dreaded that the people fled from their villages when they heard that he was coming down the path, and they would hide in the forest until he had passed on by. Once he got possession of a gun and killed men in cold blood until his fellow soldiers asked him why he wanted so to kill people.

When he returned to the capital one day he learned that in his absence one of his wives had become a Christian. He beat her for it, and took burning embers from the fire and seared her body in order to show his displeasure. It was after that experience, he said, that he "sat down to think: am I a greater fool than a woman that I cannot learn to read and write and to know the palaver of God?"

After that he began to slip in to the services in the village chapel, and as he listened a change came into his heart. He did not want to be cruel any more. He was no longer happy when the king sent him here and there to attend to affairs. As he came to know Christ as a personal Saviour, he put away his wives, keeping only the one who had become a Christian, and he longed to tell the story of his new found Master.

The king was a friend of the African Mission but he would not let Katshunga come to the Bible school at Bulape, but he did let him return to the village where he had been a slave and where his mother was still a slave, there to preach the Gospel. A chapel was built and some learned the Catechism and the plan of salvation, and the people sang the hymns beloved by us all. Soon some were ready to accept Christ, and were placed on probation, for a missionary seldom baptizes converts on his first visit to an outstation. But later they were baptized and accepted into the fellowship, and their subsequent living has proven the genuineness of their faith.

At that time, according to Katshunga's story, it was his ambition to evangelize the whole of the Bashoba tribe. He next attended classes at Bulape and was selected as superintendent-elder over a section. He left the Bashoba tribe and went far and wide into many villages to open them for the preaching and teaching of the Gospel. Small boys followed him along the trail; they were no longer afraid of him, they loved him. The people built their homes near his, that they might come under his Christian instruction. He still had influence in the kingdom and was greeted wherever he went, but now it was the influence of the love of God, and no more was he a source of fear and dread.

In the meantime, as he preached to others the Bashoba tribe was without their beloved evangelist, but Katshunga never forgot them, constantly saying in our meetings, "What are you doing for the Bashoba tribe?" Finally he was sent back to that tribe, but this time with five or six young evangelists whom he placed through the tribe at strategic points.

After this one day word came that Katshunga was sick. The missionary hurried to him, traveling as far as a motor car would go. From the report of the sickness, it was evident that the sick man must be removed to the mission chapel. A wait of twelve hours ensued as the patient was being carried through the jungle and out to the main road so that he could be taken to the hospital for treatment. It was midnight when he reached the car weak and cold. We wrapped him in a blanket and warmed him by the fire before we started back to Bulape. The hospital was reached at sunrise, and he was operated on before noon that day, but stayed with us only a few days longer, when God called him Home. What a comfort it must have been to him to know that he had left a testimony among the Bashoba tribe, and how grateful we are that it was possible to give him that last chance to evangelize the people to whom he had been sold as a slave, and whom he yet loved.

Shortly before his death Katshunga was heard to say, "My body belongs to the king, but my heart belongs to Jesus." He was a loyal slave of a royal family to his dying day, and even though he was a faithful leader in the Church of Christ he

ever manifested to his ruler a submissive spirit. Katshunga, the scourge of his country, met Jesus in the way and became Katshunga, the evangelist of our Lord and Saviour, Jesus Christ. His message is ours: We are not ashamed of the Gospel, for it is still the power of God unto salvation to everyone that believeth, to the African, as well as to the American.

How does the missionary do it? Just what is his task? How is God through his efforts able to present Christ to these heathen people so that He lives in them and works through them to accomplish His purpose? Naturally the missionary must do more than sit under some pine trees and talk to the natives, important as that kind of work may be.

To begin with, we live on Mission Stations, not in towns. These stations are built on concessions secured from the Belgian Government and may be in the proximity of other foreign settlements or in some remote locality, wherever the best opportunities are afforded. The varied activities of mission life are carried on in these centers, all designed to forward the one main purpose of evangelism and the building of the native Church through the winning of souls. As the work expands more and more stations are opened, the natives assisting with zealous energy to carry the Gospel to more and more of their people. Even though wars in the earth may cease, the command of Christ to these His workers is ever onward.

A Station "compound" corresponds more nearly to a college campus than anything we have in this country. Upon this "compound" are built the station churches, hospitals, schools, administrative centers, and missionary homes. And here the work is directed or maintained. The work has various departments.

Here for instance is the **business department**. Gifts made to the cause of Foreign Missions, often at a real sacrifice, must be carefully handled. The Africa Mission has been especially blessed in having efficient treasurers, two Scotchmen: John Morrison from Scotland and Allen M. Craig from the United States. The work of such men, combined with the efficiency of our home office in Nashville, produces confidence in the American Presbyterian Congo Mission wherever her missionaries are called upon to travel, a fact of which we are justly proud. Mr. Morrison is now an ordained evangelist. And we are sorry to say that Allen M. Craig, who has served so long and so faithfully, will retire at the end of his present term: we are asking for someone to fill his place in the business department, if not in our hearts, and request your prayers that such a man may be called to this service.

Then we have what may be termed a **legal department**. We do not call for lawyers, as such, to be missionaries, but in a sense every missionary must be a sort of lawyer and judge and jury all combined. Matters to be handled with the State officials require time and attention, and always demands are made upon our missionaries by native "palavers." It could easily be possible to spend the larger part of every day just listening to these matters—settling all manner of disputes among the natives arising out of fights, thefts, marriages, etc. Matrimonial matters predominate in these latter days: child marriages, trial marriages, and polygamous marriages, as well as many family rows to be considered. One is reminded of the supposed report an ancient Roman

gave to his Emperor on the "peculiarities" of the Christians. He is said to have reported, "They do not marry many women; they marry only one and call it monotony." It is difficult in Africa as it is in America, to persuade many to rise above this "monotony" to real Christian standards.

The **industrial department** is one of the great necessities of the Mission Station. It is not possible to order all material necessary for construction work in the Congo. If one wishes brick they must be made of local clay; if he wants lumber it must be sawed from the trees in the nearby forest. On the other hand, thousands of dollars are being expended on buildings which should be more than worth their cost when completed. Skilled builders are needed and we are happy to count among the members of our Congo Mission those who have dedicated their lives to this service. And some of our best Bible students and preachers among the missionaries are these unordained men, whose lives reach out far beyond their industrial programs. The Mission needs such men, who are not preachers, or teachers, evangelists, or doctors, but industrial workers, builders. At the present several such men are being called to this field that the heavy building demands might be pushed forward rapidly.

The missionaries do not attempt to construct merely with their own hands; native boys are trained to help as carpenters and masons and mechanics. Many a youth has not only found Christ at the Mission Station, but has been trained in a skill to enable him to become a better and more useful citizen. In Africa, as elsewhere, idle hands are the devil's tools and an idle brain his workshop. These young men must find avenues for practical expression of their new-found faith. They cannot all become evangelists, nor are they all called to that service; but they can carry Christian principles into the line of work to which they are best suited and to which they may be trained on the Mission Station through the industrial department.

Not a few of the railroad stations built of brick, and much of the furniture in the homes of resident foreigners is the product of our boys' labor. And what a satisfaction it has been to us to see the way in which a proportion of their increased income returns to the building of Christ's Church among their own race. Then, too, the general uplift that their new skills bring to the community is noted. More and more the people are getting up out of the dirt to eat on tables and sit on chairs and sleep in better beds. They are beginning to place more substantial doors and windows in their more substantial houses and are building toward better sanitation in their more permanent and more artistic dwelling places. And, as these workmen learn of Jesus Christ, they want to preach and to tell His story to others. We know of one such workman who not only preached but supported an evangelist in his home village. Yes, the industrial department is an avenue of pure missionary effort.

Likewise we are proud of the **printing department**. When the first missionaries reached the Congo there was no written language but now it is not only written but its grammar has also been delineated. Our great pioneer missionary, Dr. William H. Morrison, performed that service, and now this can be studied as is any other foreign language.

We can illustrate the surprising perfection of this dialect which the natives speak grammatically by saying that it is possible to take the root of a verb and carry it through the entire conjugation, some tenses having differing forms for various shades of meaning. According to the report of last year the Mission press turned out 3,526,811 printed pages, and more than 40,000 volumes in all were bound. The monthly paper in the native tongue has 2,667 subscribers scattered amongst the armed forces over many parts of Africa, and one soldier wrote that he carried his newspaper with him to Palestine. School books and hymn books and Sunday School lesson materials as well as portions of the Scripture have come from our press to make life more fruitful in many places. Only eternity will reveal the total value of this phase of the work in the Congo Mission.

Young Christian boys are taught to do all of the intricate work required in this useful establishment, and here again an avenue of expression is opened to these native youths. Once one of our boys was sent to another Africa Mission to help in a printing plant. Returning some months later he displayed two Gospels which he had printed, in what he termed a foreign language. His work, however, became the means for scattering the seed, which is the Word, in another dark spot in his land. What was also significant was the letter he brought with him from the missionary of the other station saying, "in all my twenty-seven years in Africa this was the finest Christian young man I have ever met." Surely this is indeed a tribute to a young man educated and trained at our own Africa Mission, and it must be remembered that from such young men the Church of Christ in the Congo must spring into permanent strength.

In a land where the people are 100 per cent illiterate and where public schools are not available it is imperative that we have an **educational department**. We must teach the natives if we are to have an intelligent church membership and prepare these people for a fuller life. Many useful things are taught in addition to the fundamental 3-R's, but the Scripture finds its place in every class. What an opportunity God has given to us to bring to these people, just waking up to a desire for more knowledge, His Word of Life as their chief literature. The entire Bible has been translated and printed in the native dialect, and more and more of the people can now read. We remember that Scriptural promise that "My Word shall not return unto Me void," and we know that God cannot fail and His Word will go down into the hearts of even those who read haltingly and that it is transforming and will continue to transform their lives.

Our schools number over a thousand and we have almost 36,000 pupils. Hundreds of young men and women teach in these schools, every one a member in good standing of our Church. Some of these teachers return a tithe of their earnings to the Church, as well as making special gift offerings at Christmas and at harvest time. These teachers are among the leaders of our Church. Once a foreigner called to one of the teachers and said to him, "You are from the Mission Station are you not?" He asked why the stranger thought so and this was the reply, "There is something in your face that tells me you are from the Mission."

It was not the Mission, of course, but the Mission's Lord. It is true that from our boys' and girls' homes come many of our leaders whose faces do indeed reveal a Light from within, a Light that is strange in the dark land of their nativity. They have been born again.

Since we have been commanded to heal, as well as to preach and to teach, we have a **medical department**. On our eight stations we have five hospitals and three dispensaries. In addition we have five leper camps where more than 1,300 receive care. During these days of few recruits to our ranks we have been able to keep only two doctors and a few nurses on the field. All are under great strain and now when a doctor or a nurse arrives on the field, another should leave immediately on furlough. Thousands of patients come annually to our medical centers, weak, emaciated, covered with repulsive sores and ulcers, or carrying ill members of their families on their backs, creeping along in the dust because no one cares enough to bring them to the hospital, seeking ease from physical pain, and finding not only that but balm for their souls as well. What a testimony these people carry back to their home villages when they leave the hospitals, cured of disease, well and strong again! Villagers all along the way who saw them sick and weary and ready to die, see them upon the return trip and become eager for the Gospel that they might learn of Him—the Great Physician. They swing wide open the doors of their villages to evangelists. Many of those who come to the hospitals do not know the Saviour but find Him there and return to their home villages to tell others of Him. Never does a patient come to the hospital without hearing of the Great Physician. They all hear, and some believe, and carry back the new kind of healing that makes men clean and whole within. The faith the natives have in the skill of the medical missionaries is such that one even asked the doctor to cut out his indigestion! Such trust has done much to lift the fog of superstition that has settled like a dense gloom over the land.

Native young men and women in these centers are trained as hospital assistants. These all are Christian young people. In this time of few doctors and nurses they carry a large responsibility for the Mission. Elders and deacons of our Church in Africa are numbered among the hospital "boys," and in many instances they preach as well as heal.

And always there is the **evangelistic department**. Yes, the missionary truly does preach to sparsely clad natives under palm trees, or in chapels which the natives themselves have built, or out under the open sky, or around the evening fire. It is a wonderful experience, a missionary will tell you, to be allowed to speak to the upturned faces of these people sitting on mats or sticks or even the bare ground around the camp fire. They listen to the same old story that is proclaimed in stately edifices in more favored lands, and it has the same drawing and transforming power. The message shepherds listened to at night under the Eastern sky still possesses in some strange way the glory that accompanied the angel choir. The Saviour of whom they sang is nearer and even more alive and real in that dusty village in the Congo.

But again, the villages are far too many for the missionaries to reach by themselves, for the out-stations alone where regular services are conducted number more than 1,100. These, naturally, must be manned

by native evangelists and teachers, whom we have trained at the **Morrison Bible School** and at the **evangelistic schools** at the several stations. Some helpers are giving voluntary service until they may be able to have more instruction. While our missionaries visit all of these outstations from time to time, the real responsibility of this work must rest with the native evangelists, and the elders who serve as district superintendents, and the native pastors who form a Session and travel among the outstations for the purpose of examining and baptizing converts, and administering Holy Communion. There is discipline to be enforced, too, for many fall and must be made to feel the shame that they have brought upon themselves and upon the Church. Most of these, however, are truly repentant and return to their places in the Church. Some of the native churches are taking on more and more responsibility and are fast growing in self-government, or at least to a fuller comprehension of the meaning of self-government and support.

There has been much to encourage in the past, but the task in Africa is far from being accomplished. The smoke continues to ascend from thousands of villages where this Gospel has never yet been preached. After fifty-four years of our Mission's history in the Congo we "see not yet all things put under Him," but "we see Jesus," and if we are true to Him we cannot fail, for He is with us and will make Himself manifest in us to those others whom He also must bring. God has laid upon us a responsibility; we dare not shirk it and look Him in the face.

The modern world is very small and the unreached only a few hours away. Will we longer withhold a message entrusted to us for them? withhold a message given so long ago?

Chapter III

A MEDICAL TOUR

By BLANCHE SAWYER, R.N.*

Will you take a tour with me through your mission in Africa? As a trained nurse I should like to show you the medical work. We will begin in the southwest with the little station, Kasha.

Kasha

This is a new station and does not have a regular "hospital," but it has a big medical work, and this certainly deserves mention and a visit when one is looking into the medical work of the American Presbyterian Congo Mission, as our work down in Africa is called. Kasha has a beautiful new dispensary there, located near the native village and on the opposite side of the compound from the missionary residences. The building is of sun-dried brick with a grass roof, but it has a cement floor and a nice mat ceiling. The building contains a chart room, a record room, a waiting room, an examining room, a delivery room, and a ward with room for two or three beds, as well as a store room for drugs, and the dispensary.

The "boy" in charge of the work is a Bibanga trained boy who holds a State certificate. He not only does an excellent job of his medical work, but also takes an active part in Christian work in the village. He has an opportunity, and takes advantage of it, to do personal work among the patients at his dispensary. He is ably helped by another Bibanga graduate, and before very long a Kasha boy will graduate at Lubondai and plans to go back to help with the work among his own people.

The diseases treated here are much the same as those found all over the mission. Intestinal parasites are, of course, the most common. A great work has been done in giving all school children and village people routine worm treatments followed by a tonic. We also find a distressing number of patients with the dread liver fluke—*Bilharzia*—which is affecting a great number of people in this whole section of the Congo.

Bibanga

One hundred miles north and east of Kasha is Bibanga, one of the large stations with a hospital containing all the departments. If you go with me some early morning, we will leave the house on the compound just as the sun comes over the hill on which the leper camp is located. The day must begin early here in the tropics. We reach the big church just as the clock on its tower strikes six—or if we leave a few minutes earlier, we will have time to go to the smaller, thatched-roof church located at the hospital. After a service in Tshiluba lasting

*Missionary in Bibanga, Congo Belge.

about twenty minutes, we go on to the hospital. I'll get my roll book from the office while you watch the "boys" come from the two churches or from their night duty posts in the wards. Then we will go into the assembly room, where we call the roll, make announcements and ask God's guidance on our day's work.

Then you may go with me while I make rounds in the wards. We go through the "dirty" ward first; here we find any contagious cases we can keep that near other people. Sometimes the whole building will be filled with measles patients. Or there will be a patient in one room with a terrible ulcer and a badly burned child in another. Or there is a pneumonia patient in one of the smaller back rooms. The large room in the center is used for dressing ulcers and it will soon be filled with school children and pre-school village children or grown men and women, waiting their turns.

Now we cross to the next building—a newer stone building—which is officially called the "men's surgical ward." But we have a doctor so seldom that we are not likely to find many, if any, major operative cases. There is a man from whom Lubilashi, the head boy, has removed several small cysts caused by the filaria which causes blindness. There is a little boy with a broken leg. He fell from a palm tree. There is another little boy who was caught by a crocodile while playing in a small stream. He came to the hospital with all these wounds—back, thigh, and abdomen—badly infected; but he is out of danger now, and we're going to make a healthy boy out of him before he goes back to his village. There is an evangelist in his village, and his relatives—a few of them—are Christians. That is why they brought him right in to the hospital—it was a two-day trip, and they carried the boy in a rude hammock.

Passing on to the next building we find the women's ward. This small room on the left is the delivery room, and in the one next to it, there is a prenatal clinic held each Wednesday morning. We will probably find the two rooms at the other end of the ward filled with mothers and their new plump babies. There will probably be at least one mother who will look sad and turn her tear-filled eyes to the wall as we congratulate the other mothers. Her baby did not live. So many of these new babies do not live to grow up, even when the mothers have had care at the hospital.

Out in the big ward we see several children with malaria, and there is a child who is thin and weak. We will keep her here until she is stronger, here under the watchful eyes of the old women nurses who will see that she drinks all the milk and fruit juices and eats the meat and vegetables instead of dividing them with other members of her family who are stronger.

We will have to hurry down to the dispensary now to give out the supplies for which the boys are waiting. This is "soap" day and we give each department a small piece, and check them off on the list. Mukeba needs gauze sponges in the operating room; Tshinkobi is all out of admission record blanks; and there comes Kalambai with his arms full of bottles for medicines for the dispensary; and Lubilashi is wait-

ing for me to look at one of the Girls' Home girls so that she can hurry on to school.

It is time for breakfast, and we must hurry to station prayers, a blessed time for all of us missionaries. We get together for a few minutes each morning to ask God's blessing on our day's work and to bring to Him the problems which arise, or to praise Him for His daily blessings.

We will go back to the hospital after I've fixed the formulas for the babies at the nursery and in the hospital. Oh, here are some women selling bananas and there are some nice pineapples I can use for the patients.

Back at the hospital we find patients waiting to be seen, and this goes on until noon, with frequent interruptions for emergencies great and small.

Later this afternoon we will make a quick trip out to the leper camp. There will not be much going on at the dispensary because here, too, most of the work is done before noon. But we can see the lepers, those who are not in their fields or in the valley bathing and getting water. They will come running at the sound of the old Ford and we may hear a child shout "Muenyi" ("stranger" or "guest") over his shoulder as he runs to the car. And in a few minutes we are surrounded by a mob of children and grown-ups. We will have time to walk down one street of the large village composed of twenty-eight neat, whitewashed, thatched huts on each street. We notice that behind some of the houses there is a smaller one, the kitchen. Here and there we see an extension of the porch roof, a safe place for ducks, pigeons, rabbits, or perhaps a goat or sheep.

There is the little church, and the building back of it is the school, but most of the classes are held out under the trees with the children seated on the rock and cement semi-circles and the blackboard hung beside the teacher in front of the class.

It is too hot for the trip down in the valley to get a close-up view of the chaulmoogra plantation, but you will enjoy the view from the edge of the hill. Isn't it lovely, the wide valley filled with little ponds and streams?

Mutoto

We've had a long, hot trip over from Bibanga, one hundred miles away, with three rivers to cross by ferry. But we are almost there, and it might be well to stop in to see Mutoto's leper camp. It is almost as large as the one at Bibanga. They have a lovely new church there and a nice little dispensary. Then on to Mutoto.

The hospital is mostly under one roof. It is older than the one at Bibanga and badly needs rebuilding. Some parts of it are really dangerous. But the same faithful medical boys serve their people and the hospital is always full to overflowing. It is here that sleeping sickness has hit our missionaries and children hardest. We have not had a resident doctor here since early 1940, and two of our nurses stationed here have been victims of sleeping sickness. Still the natives come to the hospital and receive healing for their bodies and a message of hope and salvation for their souls. We are happy at the prospect of a doctor now.

Bulape

On our most northern station we find our newest hospital, four beautiful new buildings. We won't be able to get the remainder of the equipment needed just now because of the war. But we get used to making things do in the Congo, and knowing that the money is there to buy new sterilizers, etc. as soon as we can, makes it much easier.

We find an entirely different type of native here from those farther to the south. They dress differently; we see fewer men in white man's clothes and a lot of them in their full front-gathered skirts, minus shirts, and wearing the small peaked caps and long brass pins. They look more "African" than the Balubas. We are now with the Bakubas. And the language is different, too, but most of them know some Tshiluba.

There are many patients living in the palm-leaf-hut village, patients who must stay nearby for courses of treatment for sleeping sickness and yaws. And if we walk through this village, we will see many unfamiliar sights: women sewing the cloth for ceremonial skirts; men making hats or weaving the long baskets which the women use for all types of work; men sitting cross-legged before their crude looms, weaving cloth from the fibers of the palm; a group of men sitting with their long carved pipes with money bone stems; naked babies playing in the dirt. And just on the edge of the village the jungle crowds about us, as if angry at being pushed back that far.

The medical boys live in the little village on the right. Work begins early here, too, and the boys like living near enough to the hospital to be able to run home for food whenever it is ready. They eat only two meals a day—as do all our natives—and like a good meal not too late in the morning.

We have our breakfast early, before going to the hospital; then we can work right through the morning without that interruption. These people are more impatient than the Balubas, and do not wait to see the doctor or nurse unless he or she stays on hand and gives evidence of being about their business! The work here is probably the largest on the mission. Here, again, intestinal parasites are too common, but we find very few Bilharzia; yaws is very common, much more so than at Bibanga, and there are more sleeping sickness patients.

Just on the edge of the forest, near the "sick village," we can see the palm front covered building, open on all sides, which is the hospital church. Here each morning the little crippled evangelist, Lazalo (Lazarus), preaches to his congregation. All during the day we can see him going in and out of the village, or sitting with groups of patients, talking to them, telling them of the wonderful way his life was saved and the way God can save them, not only for this life, but for eternity.

The leper camp here at Bulape is located on a hill about three miles from the station. It is the smallest on the mission, with only about sixty-five lepers. We have a new church, with beautiful burned brick, cement floor, and metal roof, set on a terrace above the little dispensary. And there are also new houses of the same materials for the evangelist and the head medical boy. They are very proud of them, specially of the "kumputu" or "foreign" fireplace. We wonder how long they will

continue to use them, rather than build a fire in the center of the room as they do in their own houses.

Luebo

Sixty-five miles south of Bulape we come upon our largest and oldest station. Our beloved Dr. Stixrud was in charge of the hospital here, and many fine native boys have been trained for medical work. His capable wife, a trained nurse, is still serving in this institution. There are two main buildings, the out-patient clinic in one, and the other departments in the other. A new wing has been added to the larger building, to house the operating room and obstetrical department. See how the women nurses beam when we exclaim over the delivery room and nursery of which they are so proud. It is quite a feat to get the mothers to agree to let their babies stay in a separate room.

The leper camp is nine miles away, located on a plain. It is the third largest camp, has a lovely brick church, new school buildings, and a separate dispensary for non-lepers who come here instead of going the extra miles in to the station hospital. Capable native medical boys care for the work here under the supervision of the nurse or doctor on the station. Native evangelists preach to the patients and their families each day and talk with them during the rest of the day. Very often, on Sunday, one of the missionaries from the station goes out to preach at the ten o'clock service. A large number of the lepers are Christians.

Lubondai

We reach our last large station after a long day's ride through beautiful tropical scenery. And we find it one of the most beautiful compounds, with dozens of tall palm trees on a large, level, grass-covered plot, and with the station activities in a semi-circle around the edge.

We reach the hospital at the opposite end of the compound, down a drive, bordered by flaming poinsettias. The two low brick buildings we can see, with the new maternity wing in the back, comprise the Lubondai hospital. The main building contains the operating room, sterilizing room, store rooms, and wards. The maternity building—given by a local cotton company—is just back of the main building. It is a beautiful place, and a wonderful addition to the hospital. The native women have confidence in the doctor and native helpers, and flock to the prenatal clinic, then bring their babies to the weekly clinic, with gratifying results.

The third building contains the laboratory, dispensary, doctor's office and examining room and supply rooms. Here patients flock each morning and find a sympathetic ear for their bodily ills, and hear more about the "buabe bua Nzombi" (the palaver of God). Many of them learn of a Saviour for the first time. All our medical boys are supposed to be "evangelists" and they have many opportunities to talk with patients about their personal salvation. Many times, just as is true of the missionary doctors and nurses, these talks must be held as they work, for time is scarce and the minutes are too few for all the tasks which must be done. As missionaries, we cannot do all the spiritual work any more

than we could do all the physical work at the hospital, so that one of our most important tasks is to impress our native Christians with the responsibility they have toward their own people.

Lubondai has the fourth largest leper camp with a few more than a hundred patients. It is located on another flat plain several miles from the station. It, too, has its dispensary and church, and the patients' houses are much on the order of those at Bibanga.

Mboi

This is our next-to-the-newest station. It is a small station and has no regular hospital. It doesn't even have a regular dispensary, only a small building where one of the missionary ladies and a trained native boy do what they can to help the many sick people who each day come in increasing numbers. Money is on hand for a dispensary and maternity building and we are asking for a nurse to accept the challenge of this fairly new work that is growing so rapidly.

If the challenge of the medical work to be done in this territory is great, the challenge of the thousands of unreached, unsaved souls should be even greater. The people are of a different tribe from those of our other stations. They are the type one expects to see in Central Africa, with few if any clothes, heavy copper coils around their necks, anklets and bracelets. But each black, dirty body contains a soul Christ died to save, and He called us to go and tell of His death and the salvation which comes to all those who will accept it. There are wonderful roads in the section, making almost all of it open to visit by car, if we only had the missionaries to go out and reach the people.

Moma

Moma is our "baby" station, but there is already a thriving medical work there. One of the best trained boys from Lubondai has been sent to take care of the little temporary dispensary. Here, too, when materials are available and we can get a man to do the building, we plan a more suitable place for the medical work. And we are also asking for a nurse to supervise it. A part of this large territory is still unexplored, and in some parts cannibals are known to exist. What a thrill to be among the first to carry the gospel to these people! They seem to respond well to medical, educational and evangelistic efforts, and already we have several large schools, and several villages in which have been located native evangelists. The challenge of this territory has been favorably accepted by natives of our other stations, and evangelists and workers are volunteering to go to help with the work.

* * *

You have visited all eight of our American Presbyterian Congo Mission stations and have seen something of the medical work on each one. I hope it has given you a better idea of the power of Christianity in the lives of God's underprivileged children. Surely Christ is out on those roads and in those villages. Has not our heart burned within us as we have walked with Him along these ways? May this account be a challenge to you, a challenge to think, to pray, to give, and—if possible—to go, that Christ's last commandment may be fulfilled.

Chapter IV

TEACHING THEM

"Go Ye Therefore and Teach All Nations"

By MR. AND MRS. IRA M. MOORE*

So frequently the question is asked, when a young missionary reveals that his work on the foreign field is to be educational, "Why do you go so far away to do educational work? If you want to teach school why not do it here? Why choose Africa as a place to teach?"

Or, let us put it this way: What part does education play in the evangelization of the African, and how does it work?

The answer to these questions is that education is the very groundwork for evangelization of heathen peoples; that the things of Christ are to be studied and known; that without Christ and what He has to give the African is lost; that, according to Acts 4:18, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The missionary believes that if the heathen are to come to know their Saviour and to follow Him, they must be able to read and to understand His Word.

God uses three instruments to convert a human soul: a redeemed witness, His Word, and the Holy Spirit. The Word of God, preached by a "born-again" person, in the power of the Holy Spirit, can and does transform lives from the depths of sin into shining lights; but, if persons so redeemed are to grow in the Lord, they must feed on His Word. How can this be done if they cannot read the Words of Life, and if there is no one in the whole village who can read the Bible? Unless the African is taught to read and to understand what he reads and to apply these teachings to his daily living he can never have the joy in the Lord that educated Christians have and which they have been commanded to share with others. Christ knew this when He said, "Go ye therefore, and teach all nations."

Unlike most other countries, Congo has no government schools where the mind of the native can be trained to take in these things, therefore the Christian Mission must provide education if we are to have intelligent Christians.

Christ commanded His disciples to go and teach all nations, "teaching them to observe all things whatsoever I have commanded you." Missionaries realize that they cannot teach the natives to observe these things simply by preaching to them occasionally. These people must be taught from their youth up, "line upon line and precept upon precept," if the Church hopes to make any permanent impression upon them. Christ set the example when He selected a few and made disciples of them, walking and talking with them and teaching them the way of life everlasting. Missionaries cannot improve upon His method. In this warfare for truth against darkness between the forces of good and evil, the Church must draw up her forces and attack on every front. The

*Missionaries in Mutoto, Congo Belge.

educational program must go hand in hand with that of the evangelists, the medical men, industrial workers and the business personnel.

The educational missionary is one who emphasizes teaching in the missionary program. He realizes that the Church probably never could send out enough missionaries to evangelize and to supervise the Christian instruction of the masses of people in the territory which has been accepted. Natives must be educated and leaders trained in Christian service. They must be prepared as native evangelists to work among their own people to bring salvation to many who doubtless would not otherwise be reached for Christ.

The educational missionary organizes and supervises schools in the hope that one day Africa will have a self-supporting, self-propagating Church with well-trained leaders and a church membership able to read and study the Word of Life with understanding minds and hearts.

In the Congo educational work is maintained at the following stations: Luebo, Mutoto, Bulape, Bibanga and Lubondai, with newer work now being developed at Mboi, Kasha and Moma. In the years that the missionary enterprise has been in operation in the Belgian Congo, it has been found that native Christians "rooted and grounded in the faith" can reach their own people more effectively than can the white missionaries, and unless these natives are trained to carry a large part of the burden, the Church can never expect to have an indigenous Church there. The hearing of an occasional sermon will not prepare them for this responsibility. They must be trained. The training must start at the very beginning—with the three R's.

People are prone to say, "But Paul didn't bother with schools when he was making his missionary journeys in Greece and Asia Minor and Europe." They are right; he did not. But in bringing Christianity to those people, Paul was dealing with an entirely different social condition than the one found in Africa today. The people to whom Paul preached were heathen and immoral, it is true, but they were cultured, educated people, and they were living at a time when Greek intellectual influence was felt throughout the world. On the other hand, the missionary in Africa today works in the midst of a cultural and intellectual situation that is most primitive. The African has no background of education upon which he may build. Schools must be established, and the African must be taught the very rudiments of education which have always been taken for granted in Western civilization.

It would be utterly false to suppose that the African is clamoring for Christianity. But today he is eager for education. Many native chiefs are asking for more and better educational facilities for their people. Of course the average African is quite indifferent as to specifically Christian education. Hundreds of students enter the mission schools each year and of this number a few come seeking Christianity, but most of them seek only knowledge. It is the responsibility and the privilege of the missionary teacher to so instruct the native African that he will come to know that the only true knowledge is from God, that all wisdom comes from Him. While in our schools the majority of the students do accept Christ as Saviour. Paul said, "I am made all things to all men that I might by all means save some." That is the

missionary program, too, whether as preacher, doctor, industrial worker, teacher or nurse. He strives to be "all things" to the African people, that he might "by all means save some." The educational department of missionary service in Africa therefore has as its sole purpose to teach the natives so that they might come to know Christ as Saviour and Lord of their lives.

How then does the educational missionary go about his work? How does he carry it on? To begin with, four types of schools are maintained, namely, first degree schools, second degree schools, third degree schools, and the Gospel school. Frequently a native evangelist is the teacher in the first degree school, which is the primary school; but the missionary evangelist is the supervisor, guiding and assisting the native evangelist at all times. First and second grades are taught in the first degree schools, the natives learning the three R's and Bible. Such schools, too, are established in the villages, always with the sanction of the village chief.

The regional or second degree schools provide for grades three through six. Each of the eight mission stations has such a second degree school and there are others at strategic points throughout the district. The curriculum at each such school includes reading, grammar, mathematics, geography, health, French and Bible. If the natives are to read or to write with understanding they should know something of grammar and geography. Since "cleanliness is next to godliness," health and sanitation become essential in the native's accumulation of knowledge. To handle the finances of the Church and to cope with modern life, the natives must be taught the fundamentals of mathematics. The government itself requires that French be taught, since French is the Belgian national language. Bible, of course, must be taught, and is made the principal subject in each grade in all schools which are conducted by the Mission. All teaching is done in the native dialect, Tshiluba. The text-books are in that language, as is the Bible.

When a student completes the sixth grade, he is given a certificate. His education now comprises the rudiments of knowledge. Those who enter the third degree school, consisting of grades seven through nine, must show that they are qualified for advanced study. Past records must show diligence as well as scholarship, and they must give evidence of a desire to devote themselves to teaching in the mission schools, or to evangelistic or medical work, or to other approved work in Congo governmental or commercial life. Decisions are in the hands of the missionary in charge and with the native educational committee. Third degree schools are maintained on each of the Mission stations except the youngest station at Moma. In these schools Bible study is continued, and in the last two years this instruction is given in French, since to do extensive study in the Bible, or in any other subject, it is necessary to know a language other than Tshiluba. This is due to the fact of the scarcity of text-books and other printed matter in the Tshiluba language. In addition these students are given some idea of general and natural science, simple equations in algebra. Other subjects are included that will be especially helpful to native boys planning to become

hospital helpers in the medical and surgical fields. Handwork is also taught, consisting of carpentry, wicker chair work, brickmaking and masonry.

The fourth type of school is of a specialized character and is known as the Gospel school. It is similar to the secondary school but seeks to give intensive Bible training to students who do not anticipate completing preparation for Christian service at a more advanced Bible School, yet who want to be used in evangelistic work. Students in this school often desire to do full-time Christian service but are too old to begin at the beginning and take all the preliminary training plus a Bible school course. In some cases the health of the student will not permit the whole course of study, and in some cases the need for native workers is so great the students are sent to the Gospel schools in order to get them out into the work more quickly. If, after this training, a man turns out to be very capable and possesses qualities of leadership, he is allowed to return to school and take further training at the Bible school.

The majority of the teachers in the Mission schools are natives who have had no higher training than the ninth grade in the third degree schools described above. They work under the supervision of the missionaries, who hold classes for the teachers in courses and methods requiring emphasis in the schools. The teachers for the most part are enthusiastic and quite adept at imparting to others that which they have learned. The educational system provided is proving satisfactory and our schools are in great demand by the native chiefs who are constantly asking for more schools to educate their people.

The Central Bible School at Mutoto provides advanced Christian training for religious workers, and is the source of much of the leadership of the Church. In connection with this Bible school, there is a School for Women where approximately 150 wives of Bible school students and prospective Bible school students attend each year. The women are given instruction in ways to help, rather than to hinder, their husbands in their work as evangelists. These women are taught to read, to do personal work in evangelism, to lead hymn singing and to teach Bible lessons. Many of them become very influential in the villages where later they are located, providing inspiration and a new outlook for their sex in a land where for so long women have been little more than slaves.

The eagerness for knowledge among some of our students is such that they walk miles daily to and from school, leaving their homes before the sun is up in order to reach school in time for chapel at 8:30 o'clock in the morning. For those who live too far away to walk, we have established Boys' and Girls' Homes on each of the five older stations. Here the students come to live during the school term and to take advantage of the training received at the school, as well as the extra benefits of close contact and fellowship with the missionaries. Many of our best leaders and helpers have been trained in these homes. Each home has from one hundred to one hundred and fifty students. Many of these students enter when quite young and live in the homes until they graduate from school, or until they are married.

Such is the plan and program of our educational work in the Congo. Could there be a more worthy cause to which one could devote his life? Is there a cause more worthy of support?

Officially there are only four educational missionaries on the Congo roll of missionaries at this time, namely, Miss Virginia Allen, Miss Clara Fisch, and Mr. and Mrs. Ira Moore. Two single women and one married couple to promote this tremendous work at the eight Mission stations, as well as the evangelists' and regional schools away from the stations!

“And I heard the voice of the Lcrd saying, Whom shall I send and who will go for us? Then said I, Here am I, send me.”

Chapter V

TOMORROW

By WILLIAM RULE, M.D.*

A marathon runner who has laborously ascended the fatiguing course set before him, and finally attains a crest along the trail, pauses a moment to fill his lungs with the cool air of the highlands, and glance back for a moment over that portion of the distance already run. Then gathering his remaining strength for the course that lies ahead, he leans against the resisting wind and presses onward to his goal.

The eyes of the Congo Mission are on the future. Forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus. What does the future hold for us?

Certain it is that we are living in an amazingly new day. Great changes are sweeping across the world, and we doubtless stand just on the threshold of even greater changes. Even as change comes to every other part of life it comes also to missionary service. The program of missions cannot remain static. There must be progress. The home Church, too, must be ready to alter its conception of the mission task. This new day in which we are all living will undoubtedly see many radically new changes in Mission service.

Tomorrow's Communications

Consider, for instance, the matter of communications. Since the early days of the Africa Mission the most widely used and surest mode of inter-station communication has been that of the native foot messenger. When it comes to walking, our black brother is in a class by himself. A regular messenger leaves Lubondai on foot every Monday morning with Mutoto as his destination, one hundred and fifteen miles away. If he fails to arrive by Wednesday he is interrogated rather severely as to the reason for the delay, but he is usually there by noon of that day. Then he starts out again Thursday morning for the return trip! If the message is important enough to need faster conveyance it may be sent by a native on bicycle. It is not at all unusual for a bike man to make the Lubondai-Mutoto trip in a single day!

With the coming of the railroad, which runs directly through our Mission territory from one end to the other, more and more of the mail has been given to it. The trains are not as fast nor is the service as well organized as is the case here in our own country. Consequently deliveries are not as prompt. Still, it is a great help to our work. If a message and the answer are so important as to demand a matter of hours instead of days, then there is nothing to do but for a missionary to get into his car and drive the one hundred or two hundred miles to the other station and return with the reply.

*Missionary in Lubondai, Congo Belge.

But what of the future? If we are living in any age, it is an age of radio. And the day is just around the corner when all of our stations will be in constant and instant radio communication. Money and time will be saved and the strength of the work enhanced because missionaries, who at present see each other only once or twice a year, will be able to consult with each other daily. Two of the stations have already had radio communication, and in more than one instance a trip of several hundred miles by the doctor was rendered unnecessary because he could advise with those on the other station about a sick colleague and did not have to go to see the patient himself. If tens of thousands of "walkie-talkies" keep soldiers in the field in close communication, and if almost every airplane that soars through the sky has radio communication with the ground base and with other planes, soldiers of the Cross should also be equipped with this marvelous development for the advancement of the cause of the Captain of their Salvation.

Tomorrow's Transportation

In the early days of the Mission the missionaries traveled through the villages and from station to station in hammocks. These were swung on large bamboo poles carried at each end by one or two natives. The team of carriers was large enough to allow for substitutions, and they were so well conditioned to their task that they were able to jog along at a dog trot all day. This was slow travel, only about thirty miles a day at the maximum. Travel from any one station to another necessitated several nights spent en route, and to go from a station at one end of the Mission to one at the other was often a journey of two weeks. This condition was changed by the introduction of bicycles and motorcycles which traveled the native foot paths, and then later, as the roads were widened and improved, came automobiles. Today all of our stations and most of the places that we might want to visit in the Congo can be reached by automobile. All of the roads are dirt ones maintained and conditioned by the natives themselves under government supervision. Negley Farson writes that the Belgian Congo has the best roads of any colony in Africa. One can easily maintain thirty miles an hour in many sections, but he must keep an eagle eye cocked for the breaking of a spring, especially in the rainy season when there is a danger of badly washed out places, or when some oblivious hog has inconsiderately placed himself in the path of the oncoming wheels.

While all of this is a far cry from the old hammock days, it is just as true that the day is not far distant when one of the Africa missionaries will be able to visit all of our eight or nine stations in one day! If we are living in any age, it is the age of the airplane. And the Mission intends to profit by its availability. This will bring any part of our Mission within a few minutes of another part. Think of the increased thousands that can be reached with the Gospel! Today missionaries can visit some portions of the field only once a year and often even less frequently. With airplane travel these could be reached every few months with the Gospel and with encouragement and instruction for the Christians. The first automobiles taken into the Congo seemed impracticable, but today they are indispensable to our work. The Bel-

gian government encourages aviation for the mission. When one of our missionaries obtained his pilot's license while on his last furlough and returned to the Congo, one of the high ranking government officials on learning of it wrote to him and proposed that if he would obtain an airplane and bring it to the Congo the government would undertake to construct a landing field near each one of our Mission stations!

During the war a large air port was constructed at Luluabourg in the very center of our Mission area. It is only a few minutes drive from our new station established there, and is about an hour's drive from Mutoto, and three hours from Lubondai. Every week there are planes leaving Luluabourg for Leopoldville and the west coast of Africa, or flying south to make connection with planes going to Egypt and South Africa. Planes are continually crossing the South Atlantic and flying down the African coast. The writer, with his family, recently flew from Africa to the United States. It was just two and a half days from the time that we left the palm fringed coast of Africa until we sailed over the head of the Statue of Liberty in New York harbor and landed at LaGuardia Field. Compare that with the two months of travel that it used to take to reach the interior of that great country.

It would not be surprising if, in the future, the great need for missionaries to go about through the Church telling of their work, could be supplemented by visits from the home Church to the field. This world is shrinking to such a small size that more and more members of the Church will doubtless visit the Mission fields to see for themselves the work first hand. An excellent plan for increasing foreign missionary information in the Church would be for the various Churches to send their own pastors to the various fields, that they might observe for themselves and return to instruct their people. It is now possible for such a study to be made during a regular vacation period.

Tomorrow's World for the African

But the changes that are here in communication and transportation are the least important of the great changes that are taking place in Africa. Much more important are the changes that take place in men's hearts and lives. Africa is in a period of transition, from its large cities, to the tiny native villages which dot its plains. The battlefields of the terrible war through which we have just passed were all located many hundreds of miles from our Mission territory in the Belgian Congo. For that we are thankful. But the war was felt in the Congo, and has left its marks there, even as over all the world.

In the first place the Congo villages sent their sons to the actual fighting areas. Several detachments of Congo native troops were taken into Egypt and Palestine, and although they saw no actual combat, they performed a duty and rendered a distinct service which contributed to the North African victories. They were treated there with the same privileges and respect that other allied soldiers received. Their eyes were opened to a new world and a new place for them in that world. Remember that these men had never before traveled more than fifty miles from the place of their birth. Needless to say they will not return to the simple

life of the Congo village with the same thoughts, the same desires, or the same conceptions which formerly they had. This is certainly a new world for the African.

One of our Christian natives educated in one of our schools was taken with the Congo troops into Palestine. While there he visited many places of interest. He went to Jerusalem and to Bethlehem. After seeing these places he wrote a letter back to Congo. He wrote it in the Tshiluba language, his mother tongue and that of the many other thousands among whom we had worked. He wrote it to the "Lumu Lua Bena Kashi," the monthly paper which is printed by our Mission press and which goes out all over the country to thousands of the natives and he addressed it to the people of his country. Paraphrased, his message was about as follows:

"When I went to school on the Mission I learned strange names of strange places but I did not know whether they actually existed or not. We were taught the Bible and its stories but it was all too far away to be real. But now I am writing this letter back to you, my people, to tell you that when you are taught these same things you must believe them because they are true. I know. I know because I have visited Jerusalem and seen Golgotha's hill. I have stood at the manger in Bethlehem. I have plunged my hands into Jordan's waters and I have looked out across the sea of Galilee. These places are here even as the Bible has told us."

It is very significant that a native from the heart of Africa, writing in his own language, should inform his people of the things that he had seen and touched far out across the world in another land and in another civilization.

The soldiers are not the only ones who have been affected by the war. There are few natives in the colony who have not known of the great conflict, and who having followed its course are not asking questions whenever a source of information is available. The war has changed their lives. It has increased their income. The cost of living rose very appreciably during the war years and along with it there was a marked increase in wages. The African native today is more materialistically minded than he was a few years ago. He will no longer be as content to sit in the sun and eke out a bare existence from forest and field. He has more money with which to purchase the various articles of his desire: clothing, shoes, cigarettes, fountain pens, watches, bicycles, sewing machines, books. Today more than ever he is planting the "money crops" that can be sold for profit, rice, corn and cotton, often neglecting those which are necessary for his physical subsistence.

One of the most significant trends in the life of the native is indicated by the large numbers that are moving from the old tribal villages to the cities. This urbanization of native life is caused by the gravitation of thousands to the places of business and activity, and by the opportunity there for increased income. This has caused many problems. The problem of crowded conditions is an ever-increasing one. These people, who have always enjoyed the elbow room of open spaces, are ignorant and untaught concerning the necessities of sanitation demanded in urban life, consequently there is much filth and disease. At home they have always had their own fields and raised their own food. But living now in the city they find no land available for gardening. Suddenly they

realize that they must buy their food, and this from an inadequate market. The problem of ample nutrition is a very serious one in these new cities of the Congo.

The moral implications of this congestion are not hard for us to imagine. Always when men have been herded together in large numbers, the mean, and the ugly, and the disgusting factors have become more prominent. In cities the natives meet new and difficult temptations. Immorality and drunkenness that have already shocked us in the villages are here intensified. Heterogeneous groups are summarily thrown together without knowledge or experience in social adaptability. Tribesmen whose fathers fought against each other a generation ago become next door neighbors, and there is a great deal of friction and strife in these new communities.

The future will see only an increase of this centralization of manpower. Opportunities for new vocations with better wages and better opportunities are being seized upon by all. There are many excellent jobs now open to the Negro men of the Congo. They become carpenters now, and masons and mechanics. The railroad trains that puff along the newly laid rails through our Mission area have native engineers, and there are native managers along the way in the railway stations. The large boats that churn up and down the mighty Congo River are piloted and maintained by natives. Young men who can speak acceptable French, and particularly if they can use the typewriter, can almost certainly get jobs as clerks or bookkeepers or secretaries. The social and economic status of these people is slowly rising. They themselves are making a frantic effort to climb above the simple and ignorant lot in which we first found them a generation or so ago.

It is into this new and complex order, filled with many trying problems, that the Church must enter. Civilization is coming to the native, but God help him if it comes without the sure foundation of Christian character and experience upon which to build and without the Grace from above to enable him to discriminate and evaluate in a world of new relationships. Now even more than previously it is imperative that the Church of Christ meet her obligations to our less fortunate brethren. Here is a race between the forces of good and the forces of evil and one force or the other will prevail in their lives.

It is impractical to protect the natives from the influences of the civilized world. Although the natives have been prevented from going to civilization, it has been impossible to prevent civilization from coming to the natives. We must Christianize these people, but we must convey to them a faith that is verile and practical enough to go out and live in a world of men. It must be a faith that has the power to be in the world, yet not of the world.

Our Church is establishing a new Station at Luluabourg. Luluabourg is the largest city, indeed it is the only city in all our Mission area. It is the railroad center, and seat of government, and as such boasts a great deal of business and political activity. Building construction is going on at a maximum rate of speed and the size of the city is increasing daily. Here there are many jobs for the natives and they have come

to Luluabourg by the thousands. In establishing a work there, with resident missionaries to direct it, we are only meeting a challenge that is imperative. We have no more choice there than we would have here at home if we faced the fact of one of our larger Southern cities entirely without Protestant churches or organized church work. We had to go in.

Tomorrow's Extension

Our Presbyterian Church, U. S., is responsible for an area approximately the size of North and South Carolina, comprising about one-tenth of the great Belgian Congo colony. The people living in this area are approximately two million, that is one-fifth of all the people in the Congo. They are our responsibility. There is no other Protestant work among them.

To meet this great need we have eight Stations scattered over this area, where our own white missionaries live to organize and direct the work reaching out into the surrounding territory. Five of these Stations are what we call our large Stations—Luebo, Bulape, Mutoto, Bibanga, and Lubondai. These are Stations each manned by eight to fifteen missionaries. Each has its own church, schools, boys' home, girls' home, and hospital. The Mission Press is located at Luebo, the Bible School for training native evangelists is at Mutoto, and the Central School for Missionaries' Children is at Lubondai. Here in these stations the work has been centralized. It took more than fifty years to organize and establish this work in the Congo. It is now on a firm foundation, with roots deep into the Congo soil, and a permanent and progressive program assured.

But the future trend of the Mission program is unquestionably indicated in the fact that within the last eight years we have established four small Stations: Kasha, Mboi, Moma, and Luluabourg. These are primarily evangelistic points, manned ordinarily by two missionary couples and a nurse. "It is the Africa Mission's feeling that the policy of centralization pursued heretofore has been wise and profitable for early stages of the work, but that changing conditions in the Congo and the particular point at which we have arrived in our work now indicates the need of de-centralization and the establishment of a number of small stations scattered over the most strategic parts of the field and conducting evangelistic work . . ."*

The purpose of these small Stations is to place our missionaries and their influence closer to the people of the many villages. Little effective influence is found further than within a fifty-mile radius of our Stations. Boys and girls from villages farther away are reluctant to walk long distances in order to go to school. It is hard to raise up native evangelists from those sections because they refuse to come such long distances with their families to study for evangelistic work. Some of the villages in our Lubondai territory for instance where evangelists are maintaining Christian centers of worship are as far as 150 miles from the Lubondai Station. This means that the native evangelist is 150

*Report of the Executive Committee of Foreign Missions.

miles from his home base. Conferences are sometimes held for the natives at the station, for a period of spiritual refreshment and instruction. This means he must walk 150 miles to spend a week at Lubondai, and then walk 150 miles back again! Obviously the Mission must go to the natives. The natives cannot come to us. They have no automobiles, very few have bicycles, and the railroad is unavailable for a great majority.

Then, too, there is an ever-increasing demand for us to come into new sections and begin new work. A portion of the country about mid-way between Lubondai and Bibanga Stations exists that we have never been able to reach. It is 80 miles from Bibanga and about the same distance from Lubondai. The natives there have been indifferent to the Mission and have never wanted our evangelists. Lubondai said to Bibanga, "You take this territory if you can," and Bibanga said the same thing to Lubondai. But a year or so ago the head (or "medal") chief of this whole section made a trip himself all the way to Lubondai at the time of the local Presbytery meeting, and appeared on the floor of Presbytery to make his plea. "I have not come to ask for one evangelist, or two, or three; but I have come to ask for fifteen evangelists! I want them to go back with me, now, to my village. If they will go I will place each of them in a village. I will build houses for them in the villages, and I will build chapels in those villages for Christian worship" Unfortunately we did not have that many native evangelists to give him. A few who were just finishing at the Bible School and one or two older evangelists from other sections were available and were sent to begin that new work. They have been received with open arms and a vigorous and encouraging work is now going on where before we had had no witness.

The hope of answering the many calls coming from so many places is the Mission's plan and purpose to establish more small stations like Kasha and Mboi. These stations will be placed in areas that have heretofore been difficult to reach. We must reach tens of thousands of other waiting souls with the saving Gospel of Jesus Christ. We believe that His faithfulness will make possible this Africa Mission of tomorrow!

Tomorrow's Transformation

There is one more change that is taking place in Africa of which we should speak. It is not a new change. It is one that has been taking place in years gone by, and will take place again and again in the years that lie ahead. It is the change that takes place in men's hearts and lives as they come to know Jesus as a personal Saviour. It is the new creation which means that old things have passed away and all has become new.

The Power that brings this about is neither new nor different. It is the same yesterday, today, and forever. It is the Lord Jesus Christ! As the multitude stood on the mountain top and watched our Lord ascend into Heaven we read that two angels appeared among them and said, "Ye men of Galilee why stand ye here gazing up into Heaven? This same Jesus that ye have seen go up into Heaven will so come again in like manner as ye have seen Him go." It is significant that they called

Him, "this same Jesus." It means that the Lord who will return in all His glory, His holy angels with Him, is the same Lord who trod the paths of Galilee so many years ago. He will not have changed, and He is the same today. His message to the hearts of men is the same. His power to redeem them from their sins is the same. His love that took Him to a Cross is just the same. And He is saving and changing men's lives in Africa in the same way which He has been using through all the years in all the nations of the earth.

Ntumba John was one of the native evangelists living in a village and conducting its Christian worship about five miles from Lubondai. One day he asked for several weeks of vacation in order to go and visit his home village. He stated that it had been several years since he had been home and that he needed several weeks leave because it was a four or five day journey by foot across to the other side of the Mission where he lived. The leave was granted, and so he began his journey home.

But what was his surprise when he arrived to find that the chief of his village had recently died and that the people of the village had elected him their new chief. Moreover, they had sent his name to the State officer of the territory as their new chief. Ntumba was greatly disturbed. He hurried to the State post and asked the officer there if it were really true that he was the new chief, and when the white man replied that it was, Ntumba said, "But I can't be the chief of my village. I have my own work to do. I am an evangelist of the Mission and I work far over in Dibya territory, several days' journey from here. You will have to select someone else to be the chief." The State man's eyes went wide and his mouth dropped open in amazement. Never before had he heard of a native who even considered turning down the power and wealth and honor of a chieftainship. He thought that Ntumba was drunk and refused to even discuss the matter further with him, telling him to go away and to come again the next morning.

When Ntumba returned he had the same statement to make and the State man began to realize that he was sincere in what he said. He asked Ntumba to stay with him for several days and help him revise his list of the names of the people of the village, which Ntumba agreed to do. Several days later, when they had finished their work, the white man turned to the native and said, "See here, I have been looking at your tax book. You have been working for the Mission for twenty years. You have been all over this country, at Lubondai, Mutoto, Mundemba, and Beya Nkuna. Surely the Mission would agree for you to leave them now and return to your village to help us in governing these people." But Ntumba answered him thoughtfully and deliberately, "Yes, I feel sure that the Mission would agree for me to go if I wanted to. They would not want to make me stay against my wishes. But you see I do not work merely for the Mission. I work for the Lord Jesus Christ, and I have not finished my work for Him. I must go back and continue to preach His Gospel to the people of this land."

Probably the most significant feature of this story of Ntumba is that Ntumba is not an outstanding man; he is just one of our ordinary, average evangelists. He has never been one of the great leaders in the native church, but just an average man doing his job in an average way,

faithfully, over a period of years. Possibly few would have suspected it, but when this crisis came into his life and scratched the surface to see what was beneath, it became evident that Ntumba's Christianity was much, much more vital than one would have supposed, and not just skin deep. God knows the many other Ntumbas in that land, whom we do not know; ordinary natives living ordinary lives, but whose hearts have been touched in a vital way by the Gospel of Christ, whose influence will abide throughout all eternity!

The treatment for leprosy is long and tedious. Many of these patients have been with us for years and years. Our medical efforts are in many instances able to ameliorate the disease and check its advance, and in some few instances to arrest it entirely. These few arrested cases are discharged from the leper camps from year to year to return to their village life, with instructions to report for a check-up every six months. Once when four lepers were being discharged, apparently in good health, and when the notes that they were required to possess were being written stating the date of their discharge, they were asked if they wished to leave the camp the next day. After a hurried consultation their answer was in the negative. With some surprise they were then asked when they did want to leave, and they replied that they would like to have their notes written so that they could leave on the next Monday. The doctor did not understand the reason for this strange request until he went to worship in the lepers' church the next Sunday. At that service the four who were to be discharged the next day arose before the rest of the congregation. They made a special thanksgiving offering and then gave their short testimony. "Tomorrow we are going back to our village with our disease cured. We know that the one who cured us was Jesus. We are grateful to Him, and we are going home to our own people to tell them about Him and His salvation. We asked permission to remain here until this service today in order that we might be able to thank Him publicly before you all for what He has done for us. We did not want to be like the nine lepers in the Bible who went away cured and forgot to thank Jesus."

No matter what changes may take place on the great Dark Continent, this transforming work of the Gospel will continue to go on. We look toward the future. Sometimes our eyes are troubled as we question the significance of great new world events and trends. But we project our program to carry on for Christ in this new age. What about Africa in the future?

Tomorrow, a more consecrated missionary effort to go into the highways and byways yet unreached, seeking out those who have never heard, proclaiming with humility and assurance the unspeakable riches that are to be found in Christ! Tomorrow, many other thousands of Africa's natives coming to know Him, Whom to know aright is life eternal, and growing up in Him into the full stature of Christian manhood! Tomorrow, a new world, with a new Africa, all of whose people will know Him, and love Him, and serve Him forever!



